

was the dissemination of several works by Priscian which had not previously been widely available, notably the *Institutiones grammaticae* and the *Partitiones*. Much pedagogical activity from the ninth century on was devoted to the problem of making the doctrine of the *Institutiones* accessible, whether by explicit comparison between it and Donatus, or by incorporating material from it into commentaries on Donatus, or by preparing abridged versions. At a lower level a new genre, the parsing grammar, permitted the teacher greater flexibility, whilst the commentaries by SMARAGDUS, the *Scotti peregrini*, and REMIGIUS OF AUXERRE elucidated the text of currently fashionable grammarians – Donatus, Eutyches, Priscian. The evidence from tenth- and eleventh-century England corresponds closely to the Continental pattern, implying that English grammatical instruction was heavily influenced by imports from the Continent in the wake of the Benedictine reform movement. Parsing grammars and abridgements of Priscian's *Institutiones grammaticae* (as well as the real thing) are well attested, along with works by Donatus, Eutyches, and Remigius. ÆLFRIC's grammar breaks with the Carolingian tradition, substituting a textbook in the vernacular for the Latin-medium intermediate grammars in circulation previously.

The reader should note the following outstanding problems and warnings:

(a) Several texts preserved in English MSS (*Anonymus ad Cuimnam* [edition in preparation by B. Bischoff], *Anima quae pars*, *Iustus quae pars*) or mentioned in an English booklist (*Terra quae pars*) have not yet been definitively localized, nor have their sources been studied. Data from them is not included in these entries. Note also that only a little information from Alcuin's grammars and *Beatus quid est* has been included at this stage, and none at all from the *Quaestiones grammaticales* of Abbo of Fleury.

(b) Given that every Anglo-Latin writer had by definition a training in Latin grammar, it is very likely that grammarians are mentioned or quoted in texts on subjects other than grammar. I have not attempted to locate such passages, but would be glad to receive notification of them, and/or to help in their identification. Evidence of this kind is needed most urgently for the period between roughly 750 and 950, for which direct sources are few.

(c) As stated above, I have tried to cover only those ancient works which deal with the parts of speech. In the case of most authors this is unproblematical; with Bede, however, difficulties have arisen. He used a large number of sources, including not only the ancient *grammatici*, but also *metrici*, *orthographici*, *rhetorici*, and glossaries. Without checking all these possible sources one cannot always ascertain whether a grammarian rather than a writer

on rhetoric, say, was the source for a particular passage. Consequently, my policy has for practical reasons been as follows: in the *De orthographia* I have checked all the passages attributed to the grammarians (and checked them against other possible sources, except for glossaries); thus, where BEDA.Orthogr. is included under Quots/Cits in the entry for a particular grammarian, this means that that grammarian was in my opinion known to Bede. Where reference to BEDA.Orthogr. is lacking, this means that (again in my judgment) that grammarian was not used by Bede. (Thus, the absence of this entry under Priscian's *Institutiones grammaticae* is not accidental.) I have not, however, attempted to draw up entries for sources used by Bede other than the *grammatici* narrowly defined. In the case of *De schematibus et tropis*, except for a few obvious cases it seemed best to leave this text to a specialist in metrics.

For further discussion, see Holtz (1981), Law (1982), Law (1983), Law (1985), Law (1986), and Law (1987).

V. Law

HIBERNO-LATIN AND IRISH-INFLUENCED BIBLICAL COMMENTARIES, FLORILEGIA, AND HOMILY COLLECTIONS

Under this heading are grouped three kinds of texts. The first group includes the mostly anonymous or pseudonymous biblical commentaries identified by Bischoff (1976) as Irish or Irish-influenced. Certain major Hiberno-Latin exegetes, notably JOHN SCOTTUS ERIUGENA and SEDULIUS SCOTTUS, are not included here but will be found as separate entries under each author's name. Several commentaries not in Bischoff's list are included: one (number 13) was too late for Bischoff's ninth-century limit; and several others (numbers 2, *3, *5, *14, 15, *27, *28, *33, *37) have been identified by other scholars as possibly Irish in origin. Two items which are mostly in Irish (numbers 12 and 23) are included for reasons explained in each entry.

The second group includes a number of anonymous catechetical dialogues and florilegia of biblical and moral extracts that have been identified by Bischoff and other scholars as Hiberno-Latin or Irish-influenced. Penitential and canonical collections, such as the POENITENTIALE CUMMEANI, the COLLECTIO CANONUM HIBERNENSIS, and the LIBER EX LEGE MOYSI, are not included here. Nor are such unified ethical or theological treatises such

as PS CYPRIAN, DE DUODECIM ABUSIVIS SAECULI, PS ISIDORE, DE ORDINE CREATURARUM, or AUGUSTINUS HIBERNICUS, DE MIRABILIBUS SACRAE SCRIPTURAE. The COLLECTANEA BEDAE, considered Irish by many scholars, will be found under PS BEDE. For the COLLECTANEUM of SEDULIUS SCOTTUS, see under that author's name.

The third group includes five Latin homily collections or catecheses whose contents are partially or largely if not wholly Hiberno-Latin, one homily collection (number *49) in a Continental Anglo-Saxon MS with contacts with other Irish collections, and one Irish vernacular homiliary (number 50) that contains extensive passages in Latin and some Latin items. The so-called APOCRYPHA PRISCILLIANISTICA, a collection of homiletic and exegetical pieces considered Irish by many scholars, will be found under APOCRYPHA.

The reader should be aware that Bischoff's method of identification of anonymous works as Irish or Irish-influenced by way of Irish "symptoms" has been criticized by Coccia (1967 pp 328-49) and Stancliffe (1975). Stancliffe's article, however, makes only limited objections to certain of Bischoff's arguments, and his conclusions have on the whole been corroborated by subsequent research. Stancliffe herself agrees that "we can allow the main picture to stand" (p 366), and in a later article (1982) she accepts without argument the Irish character of several of the commentaries in Bischoff's catalog. For a balanced statement of the problem, see Herren (1981 pp 8-10). However, the difficulty of distinguishing between "Irish" and "Irish-influenced" commentaries remains, and Bischoff is not always explicit on this point for individual items in his catalog. In Stancliffe's words, "there is a hard core of commentaries which are definitely Irish, but outside this we have a gradual shading off through probabilities to possibilities; through compilations in which an Irishman had a hand to ones in which some Irish influence is discernible" (1975 p 366). It must also be remembered that "Hiberno-Latin" does not necessarily mean "written in Ireland," since many of these works are believed to have been written by Irish peregrini on the Continent. The *BCLL* accordingly distributes these commentaries among three different sections: Ireland; Celtic Peregrini on the Continent; and Authors and Works of Possible or Arguable Celtic Origin (two items, numbers *4 and *44, are included in the section for Brittany). In the following list, works included in the third category (as well as doubtful works not in Bischoff or the *BCLL*) are marked by an asterisk; in these cases I also record the opinion of Frede (*KVS*, including the 1984 and 1988 supplements) when he offers one. Titles of individual works generally follow the *BCLL*, but with modifications to conform to the style of the present volume, and to accommodate the system of abbreviations suggested by Lapidge (1988 pp 51-52). The reader is referred to the *BCLL* for additional bibliography for each item.

Many of these Hiberno-Latin texts are still unedited, but several commentaries have appeared in *CCSL* 108B and 108C (for detailed reviews of these volumes see Bieler 1978a pp 86-91 and 1987b pp 264-67 and Duke et al. 1977). A project is currently underway to edit the remaining commentaries for the *CCSL*. For a description of this project, see the *Hiberno-Latin Newsletter* 1 (1986/87 pp 3-4) and 2 (1987 p 2); some editions in progress have been listed in volumes 1 (1986/87 pp 10-12) and 2 (1987 pp 16-18). Excerpts from several Hiberno-Latin gospel commentaries are printed in W. Huber (1969 see pp 90-95). A full catalog of Irish exegetical texts by Joseph F. Kelly is scheduled to appear in a forthcoming volume of *Traditio*. Surveys of the field include McNally (1969), McNamara (1972, 1973b, 1984, and 1989) and Kelly (1981b and 1982b).

Few of these works survive in MSS written or owned in England, and few have been proven to be direct sources for Anglo-Saxon texts, but many have been cited for parallels or analogues for specific themes and ideas which were especially popular with, if not unique to, both Irish and Anglo-Saxon authors. The evidence for the Irish contribution to Anglo-Saxon literary culture is thus not limited to specific Hiberno-Latin works which were direct sources for an Anglo-Saxon text, but includes themes and ideas which can be identified as characteristically Irish (or better, "Insular") in formulation or dissemination if not in origin. However, as Biggs has pointed out, "work in this area remains somewhat problematic both because much of the evidence is not readily available and because what is available has not always been adequately compared with the larger Christian Latin tradition" (1986 p 4). Since there is no comprehensive survey of the subject, in order to consolidate recent work, and to facilitate future study, I have included not only those Hiberno-Latin commentaries, florilegia, and homily collections that were clearly known to the Anglo-Saxons by evidence of the categories of the headnote, but also those that have been cited by scholars for parallels of themes and ideas which may have been disseminated to the Anglo-Saxons through Irish compilations. In such cases I have made no entry in the headnote for Quots/Cits, but mention in body of the entry the themes and ideas for which the work has been cited in connection with an Anglo-Saxon text. (I have generally omitted references when the work is cited merely as a representative example of a widespread patristic theme.) Although the HOMILIARY OF ST PÈRE DE CHARTRES or "Pembroke Homiliary" (see HOMILIARIES) is probably of Continental origin, it has definable Insular connections, and was an important source for Anglo-Saxon homilists, so I have included references to motifs in this work. I also include three recently-discovered texts (numbers *28, *43, and *48) so far cited only in connection with this homiliary. The reader is therefore cautioned not to assume that a Hiberno-Latin text in the following list was known in Anglo-

Saxon England, unless specific indications are given in the headnote.

For general comments on the influence of Hiberno-Latin texts on Old English literature, see Cross (1981b; 1986a pp 77–83; and 1987a pp 64ff), and Cross and Hill (1982 pp 9–11). Kelly (1983b) provides a bibliographical survey on the study of Medieval Ireland for Anglo-Saxonists.

Charles D. Wright

Biblical Commentaries—Old and New Testaments

1. Pauca problemsmata de enigmatibus ex tomis canonicis (Reference Bible) [ANON.Pauc.prob.]: Bischoff (1976 number 1A-C); *BCLL* 762; *RBMA* 10409–11, 11563, 9380 (1A); and 10301–19, 10321–22 (1B).

MSS Salisbury, Cathedral Library 115: HG 721.

Lists—Refs none.

The "Reference Bible" is a commentary on the entire Bible, surviving in a complete version (1A), excerpts (1B) and a recension in dialogue form (1C). For a survey of its contents and sources see, in addition to Bischoff, McNamara (1987a) and Kelly (1987). An edition is in preparation by McNamara, Gerard McGinty, and John Chisolm. McNamara (1973a pp 291–98) edits the introduction to the Psalter.

Cross (forthcoming in *Hiberno-Latin Newsletter* 3; see also McNamara 1989 pp 86–87) reports the discovery of Tessa Webber, in an Oxford D.Phil. thesis on the books of Salisbury Cathedral, that MS 115 contains on fols 20–40v extracts from the Reference Bible, corresponding most closely to Bischoff's version 1B in Paris, Bibliothèque Nationale lat. 614A. According to Cross, two of the three sections of the Paris MS identified by Bischoff as extracts from the Reference Bible correspond with parts of the selections in Salisbury 115. Cross concludes that "these are variant texts but that Salisbury 115 is not a direct descendant of the earlier manuscript, Paris 614A." For another Hiberno-Latin commentary in a Salisbury MS, see number 35.

Hill (1977a p 218 note 3) cites the Reference Bible, along with *PS BEDE, COLLECTANEA* and *PS JEROME, EXPOSITIO IN QUATUOR EUANGELIIS* (number 18) for the association of the four evangelists with other quaternities in connection with the "Æcerbot Charm" (*MCharm* 1, A43.1; cf. McNally 1971).

The Reference Bible has been cited by Cross (1986a pp 78–83) for analogs of "five distinct ideas" in Old English texts:

1. The conception of seven heavens, in *HomS* 27 (B3.2.27, ed. Lees 1986), *HomU* 12.2 (Willard; B3.4.12.2), and *HomS* 42 (B3.2.42, ed. Bazire and Cross

1982; see pp 58 and 61, note 13). On this theme, which occurs also in the *LIBER DE NUMERIS* (number 39), see Willard (GR 6235, pp 1–30), Stevenson (1982), and the *APOCRYPHA PRISCILLIANISTICA* (under *APOCRYPHA*). Reynolds (1983 p 126 and note 172) notes that an Anglo-Saxon MS, London, BL Royal 8.C.iii [HG 475], fol 62v, has a Latin dialogue on the seven heavens beginning "De septem spatiis celorum Virgilius dixit. . . ." This may be an extract from a version of the Reference Bible, which introduces the list of seven heavens with the words "non sunt septem celi ut alii dicunt sed septem spacia celorum. Virgilius dicit . . ." (Paris, Bibliothèque Nationale lat. 11561, fol 8v col 2).

2. The age of Adam, in the prose *Solomon and Saturn* (*Sol I*, B5.1), *Notes* 10.2 (B24.10.2), and *HeptNotes* (B8.1.4.7); see also Cross and Hill (1982 pp 70–72).

3. Eve's creation from Adam's left side, in *Adrian and Ritheus* (*Ad*; B5.2); *HomS* 34 (*VercHom* 19, B3.2.34); see Bazire and Cross (1982 p 8), Cross and Hill (1982 pp 129–30) and Cross (1987a p 99).

4. The Tree of Knowledge as a fig tree, in *Sol I* (B5.1) and *HomS* 34 (*VercHom* 19, B3.2.34; see Bazire and Cross 1982 p 8; this information is omitted in the *VERCELLI BOOK* text of the sermon, but is included in the other three witnesses); see also Cross and Hill (1982 pp 127–29). The idea occurs also in the Hiberno-Latin *PS ISIDORE, LIBER DE ORDINE CREATURARUM*.

5. The speaking ox in Rome, in the Old English *Martyrology* (*Mart*; B19.a); see also Cross (GR 6368, pp 248–54) and Cross (1987a p 21).

Some of this information, as Cross noted (1986a p 79; see also Bazire and Cross 1982 p 8), occurs also in the *ST GALL COMMENTARY ON THE CREATION AND FALL*, number *8. For further discussion of several of these themes see C. Wright (1987a pp 128–29). Cross concludes that "the common factor" for these ideas "is *The Irish Reference Bible*, which now becomes important to Anglo-Saxonists" (p 80). Cross also cites the Reference Bible as a possible source of dissemination for the conception of the descent of monsters from Cain in *Beowulf* (*Beo*, A4.1; see Cross 1986a pp 82–83, with an edition of the relevant section of the commentary in an Appendix, pp 92–100).

Cross elsewhere (1987b p 65, and 1987a p 69; see also Cross 1985b p 110) cites the Reference Bible (number 1C) as one of several (but not the closest) Irish analogs for the number of the Innocents in item 11 of the *HOMILIARY OF ST PÈRE DE CHARTRES*; the number of the Innocents is specified also in numbers *20, 21, 24, *48 and 50.

O'Neill (1981 pp 29–30) cites the comment on Ps 1 from the Reference Bible, together with other Irish works on the Psalter (see numbers *10, 12, and *14) to show that the author of the Old English Introductions to the prose translations of Psalms 2–50 in the *Paris Psalter* (B8.2.1) "derived the

basic fourfold structure of his Introductions, with their second historical interpretation, from an Irish plan for psalm commentaries. . . ."

Biggs (1986 p 6 and forthcoming in *Traditio*) cites the Reference Bible as one of several Irish analogs (including numbers 18, 21, 24, 25, 42, *44, and 45) for the motif of Judgment occurring at midnight in *ChristC* (A3.1). Biggs (*Traditio*) also cites the Reference Bible for the motif of Mt. Sion as the place of the congregation of the saints and of Judgment (cf. number 18).

C. Wright (1987a pp 129–30; cf. C. Wright 1984 pp 159–61) cites the Reference Bible and other Hiberno-Latin commentaries (numbers *6, *7, and *8) for analogs of a geographical conception concerning the ratio of dry land to water (based on IV Esr 6.42) in the "Theban Anchorite" legend in *HomS* 4 (*VercHom* 9, B3.2.4), *HomU* 15 (Robinson, B3.4.15) and *HomU* 27 (Nap 30, B3.4.27).

C. Wright (forthcoming in *Cambridge Medieval Celtic Studies*) also cites a parallel from the Reference Bible for the enumeration of three characteristics of the Caesarian tax in *HomS* 1 (*VercHom* 5, B3.2.1); cf. *46.

2. Questiones sancti Hysidori tam de nouo quam de uetere testamento [ANON.Quaest.nou.uet.test./PS.ISID.]: *RBMA* 5232; *CPL* 1194; *ISLMAH* 134; *BCLL* 779; *KVS* IS test.

MSS none.

Lists ? Leofric: ML 10.46.

A-S Vers—*Refs* none.

Lapidge remarks that the entry in the Exeter booklist, "Liber Isidori De nouo et uetere testamento," may refer either to ISIDORE'S PROOEMIA to the books of the Old and New Testaments, or to this text.

Cross and Hill (1982) cite the work for a parallel for a question on the number of canonical books in the prose *Solomon and Saturn* (*Sol I*, B5.1, see p 123), and for a question asking "who first prophesied" in *Adrian and Ritheus* (*Ad*, B5.2; see p 140).

***3 Inuentiones nominum** [ANON.Inuent.nom.]: *CPL* 1155d and Addenda; *KVS* AN inv.

MSS ? St Gall, Stiftsbibliothek 913: see below.

Lists—*Refs* none.

The purpose of this work is "to collect, for the convenience of students of the Bible, instances of persons mentioned in various parts of the Scriptures, who bore the same name, and to discriminate between them" (James, Bibliography Part I p 218; an earlier edition by Amelli 1897a pp 9–16 is reprinted in *PLS* 4.907–15). Of the four surviving MSS, St Gall 913, the

so-called *Vocabularius Sancti Galli*, containing a fragment of the work, is an Anglo-Saxon missionary MS from the second half of the eighth century, and "by a scribe trained in the Anglo-Saxon tradition," (*CLA* 7.976; cf. Baesecke 1933). James (pp 239–40) noted that at two points the text agrees with the Spanish text of IV Esr, as well as a prologue to IV Esr in a Leon MS, in making the author of that work the son of Chusi. Dumville (1973 p 317), who discusses the work in connection with Irish transmission of apocrypha, concurs with James' conclusion that it is not possible to determine the date or origin of the work, but Dumville points out that three of these MSS "contain works with Insular connections," and states that "one is bound to point to the evidence indicating Spanish and Insular influences." In another of the MSS (St Gall, Stiftsbibliothek 133, *CLA* 7.911) the work is followed by a pair of Hiberno-Latin texts, *Virtutes Heliae* and *Virtutes Helisei* (*CPL* 1155e and Addenda; *KVS* AN Hel I-II), which are also incorporated in the REFERENCE BIBLE (number 1).

The Albi BM 29 MS of *Inuentiones nominum* (*CLA* 6.705) contains additional notes on the identity of persons in the Bible, assigning names to some of the nameless. James (p 243) points out that the names given to the two thieves are similar to those in *Notes* 12.1 (Nap, B24.12.1) and PS BEDE, COLLECTANEA; on these names see further C. Wright (1987a p 139 note 85). Names are also given to the wives of Noah and his sons, but these do not agree with the names in *Solomon and Saturn* (*Sol I*, B5.1) or in *HeptNotes* (B8.1.4.7); cf. LIBER DE NUMERIS, number 39.

***4. Dies dominica** [ANON.Dies.dom.(Rec.I-III)]: Bischoff (1976 number 39); *RBMA* 9.10060,1 (Recension I), 9419 and 9.11560,1 (Rec. II), and 9.11562,1 (Rec. III); *BCLL* 903–05; cf. *CPL* Addenda 1155e.

MSS ? Vatican, Pal. lat. 220; see below.

Lists—*Refs* none.

McNally (Bibliography Part I pp 177–79) distinguishes three recensions of this text, which lists biblical and apocryphal events that occurred on a Sunday. McNamara (1975 p 63, number 52C) follows McNally in designating them Hiberno-Latin; the *BCLL* assigns them to Brittany, since the MSS of two of the three recensions come from there. The Vatican MS (first half of the ninth century, Rhineland), written in Anglo-Saxon script, contains Recension II (as well as the longer version of APOCALYPSE OF THOMAS and a unique redaction of VISIO SANCTI PAULI; cf. C. Wright 1987b p 453 note 15). Other copies of Recension II, unknown to McNally, occur in Karlsruhe, Aug. CCLV, fol 8 (ninth century; for the incipit and explicit, see *RBMA* 9419 [not cross-referenced at *RBMA* 9.11560,1]) and St Gall, Stiftsbibliothek 682, pp 330–34.

Lees (1985a pp 146–50) discusses the *Dies dominica* as examples of the “Sunday Lists” or “Benedictions of Sunday” (*Dignatio diei dominici*), including examples in Irish vernacular texts and Old English “Sunday Letter” homilies (for details see SUNDAY LETTER, under APOCRYPHA). See also Lees (1986 pp 130–33), Whitelock (1982 p 59), and Tveitane (GR 6242, p 127).

Biblical Commentaries—Old Testament

***5. Ps Bede, In Pentateuchum commentarii, expositio in primum librum Mosis** [ANON.Pent.comm.exp.Gen./PS.BEDA]: *RBMA* 9.1647.

MSS—Refs none.

The commentary on Genesis has been very tentatively considered Irish by McNally (1969 p 15, 1970 pp 676–77, and 1973 p 199 note) and Ó Cróinín (1976 p 353). A remark by Laistner (1957 p 188 note 16) that “its author sometimes copies Hrabanus” is termed “misleading” by Gorman (1982 p 178 note 27). Cross (1987a p 76) suggests independently that the commentary “certainly includes ideas found elsewhere in anonymous texts with definable insular influences” (cf. also Cross 1987b p 62 note 26). For a further Irish symptom in the commentary, see C. Wright (1987a pp 142–43, note 94).

MacLean (GR 5217) cites a number of general parallels from the Genesis commentary for *ALCUIN'S IN GENESIM*, but see O'Keeffe (1978/79 p 464 note 2).

Doane (1978) cites the Genesis commentary at several points in his notes on *Genesis A* (*GenA*, A1.1), mostly illustrating commonplace interpretations, but also (p 244) for the Jewish legend that the serpent was created with feet, which may be reflected in *GenA* 908a.

Cross (1987a pp 76–77) cites several parallels from the commentary for passages in the *HOMILIARY OF ST PÈRE DE CHARTRES* item 30.

***6. Munich Commentary on Genesis** (1–34) (Bayerische Staatsbibliothek cdm 6302) [ANON.Comm.Gen.(Mun.6302)]: Bischoff (1976 number 2); *BCLL* 1258.

MSS—Refs none.

On this commentary's use of AUGUSTINE, *DE GENESI AD LITTERAM*, see Kelly (1977 p 147 note 39). An edition is in preparation by Michael Gorman.

The commentary has been cited by C. Wright (1984 p 158; cf. C. Wright 1987a pp 129–30) for an analog for a geographical conception concerning the ratio of dry land to water (for details, see number 1).

***7. Commemoratio Geneseos** [ANON.Comm.Gen.(BN.10457+10616)]: Bischoff (1976 number 3); *RBMA* 10404; *BCLL* 1259.

MSS—Refs none.

On this commentary Bischoff remarks: “Perhaps of continental origin, it was certainly formed under Irish influence” (p 104; cf. Bischoff 1961, rpt 1966–81, p 185 and note 94; cf. also Cross 1987a pp 11 and 77). A commentary with the same title and incipit was in Chartres, Bibliothèque Municipale 63 (125), fols 50–67 (destroyed in 1944). An edition is in preparation by Thomas O'Loughlin. For another possibly Hiberno-Latin text in the second part of the two-part *MSS* (Paris, Bibliothèque Nationale lat. 10457 + lat. 10616), see the *INTERROGATIO DE SINGULAS QUAESTIONES*, number *43.

The commentary has been cited by C. Wright (1984 pp 159–60; cf. C. Wright 1987a pp 129–30) for an analog for a geographical conception concerning the ratio of dry land to water (for details, see number 1), here combined with the cosmological theme of the earth as a point as in the “Theban Anchorite” legend.

***8. St Gall Commentary on the Creation and Fall** (Stiftsbibliothek 908) [ANON.Comm.Gen.(StGall.908)]: Bischoff (1976 number 4); *RBMA* 11054; *BCLL* 1260.

MSS—Refs none.

For the Irish character of this commentary see also Kelly (1983a pp 80ff), and C. Wright (1987a pp 124–25). An edition is in preparation by Wright and Michael Gorman.

The commentary has been cited by Cross (1986a) and C. Wright (1987a) for analogs of certain “distinct ideas” in Old English texts: the age of Adam; Eve's creation from Adam's left side; the Tree of Knowledge as a fig tree; and the ratio of dry land to water (for details, see number 1). The information concerning the Tree of Knowledge is part of a citation from a lost “*Sedulius in tractatu Mathei*,” for which see Bischoff (1976 number 19 pp 119–20) and *BCLL* 646. C. Wright (1987a) shows that other texts in the same *MS* transmit apocryphal lore known in Ireland and Anglo-Saxon England.

9. Laidcenn Mac Baith, Egloga de Moraliibus in Iob [LAIDC.Egl.Mor.Iob]: Bischoff (1976 number 5); *RBMA* 5265.1, 5384; *CPL* 1716; *BCLL* 293; *KVS LATH*. See also LAIDCENN, *LORICA*.

MSS Cambridge, Pembroke College 88: HG 135.

Lists—Refs none.

For the Cambridge MS, from Bury St Edmunds, see Thomson (1972 p 623, note 27). The commentary is an abbreviation of GREGORY'S MORALIA. In addition to the studies cited in the *BCLL*, see McNamara (1973c).

***10. Glossa in psalmos** (39.11-151) [ANON.Gloss.psalm.(Pal.lat.68)]: Bischoff (1976 number 6A); *BCLL* 1261; *SEHI* 465.

MSS Vatican, Pal. lat. 68: HG 909.

Lists—Refs none.

The Vatican MS (*CLA* 1.78) was written by the Northumbrian scribe Edilbericht. McNamara (Bibliography Part I) argues that "the work originated in an area where there were both Irish and Northumbrian scholars i.e. either in Ireland or Northumbria," and that it "belongs to the Irish (and Irish-Northumbrian) tradition of exegesis . . ." (pp 73-74; cf. McNamara 1979 and Stancliffe 1975 p 365). The MS contains several scholia in Old English and Old Irish; for the Old English glosses (*PsScholia*, B8.3) see McNamara (pp 24-26) and the literature cited there. The so-called Psalter of Charlemagne (edition in preparation by Pádraig P. Ó Néill) "contains introductory material to each psalm, closely related to that of Vat. Pal. lat. 68" (*Hiberno-Latin Newsletter* 2 p 16).

O'Neill (1981 p 30) cites the gloss on Ps 1 as a further witness to (but not the actual source of) the "Irish fourfold scheme" of psalm exegesis adapted by the author of the Introductions to Ps 2-50 in *Ps* (B8.2.1); cf. numbers 1, 12, and *14.

For a full survey of Irish Psalter texts and commentaries see McNamara (1973a; see pp 218-19 for the *Glossa*); see also McNamara (1984b).

11. Eclogae tractatorum in psalterium [ANON.Ecl.tract.psalt.]: Bischoff (1976 number 6B); *BCLL* 783.

MSS—Refs none.

McNamara (1973a p 255) states that for the sections he examined "virtually the sole source" is the Milan commentary in Milan, Biblioteca Ambrosiana C 301 inf. (for which see McNamara 1973a pp 221-25). An edition is in preparation by McNamara; for extracts see McNamara (1973a pp 285-90).

The commentary is cited by Thomas Hall (forthcoming in *Medium Aevum*) for an analog of the twelve-fold division of the Red Sea in *HomU* 53 (NapSunEpis, B3.4.53) and *Orosius* (*Or*, B9.2; book 1); cf. numbers 13 and *20.

12. Old-Irish Treatise on the Psalter [ANON.OIr.Treat.psalt.]: *SEHI* 516.

MSS—A-S Vers none.

Quots/Cits ? Introductions to Ps 2-50 in *Ps* (B8.2.1): see below.

Refs none.

Only the introduction to the psalter and part of the comment on Ps. 1.1 survives from the treatise. O'Neill (1979), who examines the relationship of the Old Irish treatise and other Irish commentaries (especially the Reference Bible, number 1), dates the text early ninth century. See also McNamara (1973a pp 229-30). For a verse rendering of the introduction of the treatise by Airbertach Mac Coisse, see O'Neill (1977) and McNamara (1973a pp 238-39).

Ramsay (1912a and 1912b) believed that the treatise is a translation of a Hiberno-Latin original used also by the glossator of the SOUTHAMPTON PSALTER (see following entry), and that it was used by the author of the Introductions to Ps 2-50 in *Ps* (B8.2.1); see also Bright and Ramsay (1912). O'Neill (1981), however, shows that the Old Irish treatise is but one of several witnesses to "the Irish fourfold scheme" of psalm interpretation (cf. numbers 1, *10, and *14).

13. The Southampton Psalter [ANON.Gloss.psalt.South.]: *BCLL* 509; *SEHI* 476.

MSS Cambridge, St. John's College C.9: HG 148.

Lists—Refs none.

Ramsay (1912b p 471) believed that the Latin glosses in this Psalter derived from a Hiberno-Latin commentary translated in the OLD-IRISH TREATISE ON THE PSALTER (see preceding entry). On this Psalter see also McNamara (1973a pp 241-42). Only the Irish glosses (in Stokes and Strachan 1901-03 vol 1 pp xiv, 4-6) and a few Latin glosses (in Ramsay 1912b pp 472-73) have been published. An edition is in preparation by Pádraig P. Ó Néill.

A Latin gloss from the Psalter has been cited by Thomas Hall (forthcoming in *Medium Aevum*) for an analog of the twelve-fold division of the Red Sea in *HomU* 53 (NapSunEpis, B3.4.53) and *Orosius* (*Or*, B9.2; book 1); cf. numbers 11 and *20.

***14. Ps Bede, De titulis psalmodum, Argumenta** [ANON.Arg.psalm./PS.BEDA]: *RBMA* 1665; *CPL* 1384, cf. 607a.

MSS—A-S Vers none.

Quots/Cits Introductions to Ps 2-50 in *Ps* (B8.2.1): see below.

Refs none.

According to Fischer (1971 p 93) the *argumentum* for each psalm consists of three sections: a comment on the historical situation of the Psalm, mostly based on THEODORUS MOPSUESTENUS; series I of the *Tituli psalmorum*; and a brief moral interpretation, frequently based on JEROME'S COMMENTARIO-LI, or on ARNOBIUS. He suggests that the *Argumenta* sections of this composite work may be associated with an Irish milieu (p 107). See also McNamara (1973a pp 216-18).

O'Neill (1981 pp 30ff) accepts Ramsay's (1912a and 1912b) and Bright and Ramsay's (1912) evidence that the *Argumenta* (together with the *Explanations* from the same composite text, which Bright and Ramsay call *In Psalmorum Librum Exegesis*) were a source for the author of the Introductions to Ps 2-50 in *Ps* (B8.2.1). Ramsay thought that the influence was indirect, through the Irish commentary represented by the OLD IRISH TREATISE ON THE PSALTER (number 12). O'Neill concludes that the Old English paraphrast "followed a structure of fourfold interpretation developed and used by the Irish commentaries on the Psalms [numbers 1, *10, and 12]; for the matter of this scheme he drew mainly on the *Argumenta* and *Explanations*, though not nearly to the extent proposed by Bright and Ramsay" (p 38). See also Whitelock (1966 pp 94-95).

Dempsey (1987) provides a detailed examination of the dependence of the Introductions upon the *Argumenta*, and the dependence of the latter upon THEODORUS MOPSUESTENUS, EXPOSITIO IN PSALMOS. Dempsey (who seems to have overlooked O'Neill's study) argues that the Anglo-Saxon author "had access to a fuller Theodorean commentary" than the *Argumenta* (p 375), or at least a "more ample" form of the *Argumenta* than survives in *De titulis psalmorum* (p 384). He suggests further that that source may have been an Irish work (though not the Theodorean commentary in Milan, Biblioteca Ambrosiana C. 301 inf., formerly attributed to Columbanus). Following a tenuous chain of associations concerning the cultivation of Antiochene exegesis by the Irish and by THEODORE OF CANTERBURY, Dempsey ultimately speculates that Theodore and ALDHELM may have had a hand in the putative source.

15. Ps Jerome, Breuiarium in psalmos [ANON.Breu.psalm./PS. HIER.]: *RBMA* 3333; *CPL* 629; *BCLL* 343; *BHM* 427; *KVS* PS-HI bre.

MSS 1. London, BL Royal 2.E.xiii and 2.E.xiv: HG 453.

2. Vatican, Reg. lat. 338: HG 914.

3. London, BL Royal 4.A.xiv: HG 455: see below.

4. ? Cambridge, Pembroke College 91: HG 136.

Lists—*A-S Vers* none.

Quots/Cits 1. ? ALDH.Epist.4.482: see below.

2. ALCVIN.Exp.psalm.: see below.

Refs none.

For the Irish origin (seventh-eighth century) of this work see McNamara (1973 p 225 note 39, citing Fischer 1971 p 93 and Frede 1961 p 76, note 4; cf. *KVS* p 371). On the Vatican MS see Gneuss (GR 6248 p 44 note 13). There has been considerable confusion regarding two other MSS. Gneuss (HG 455) lists the *Breuiarium* among the contents of Royal 4.A.xiv (cf. *CLA* 2.216), but Ogilvy (*BKE* 1984 p 304) notes that Stegmüller lists it under JEROME, TRACTATUS IN PSALMOS (*RBMA* 3325; *CPL* 592; *BHM* 220), dated to the eighth century (although Stegmüller also lists it, as tenth century, under the spurious *Breuiarium*). The MS in fact contains Jerome's *Tractatus* (*BHM* vol 2, p 304) from Ps 109-49, but with interpolations from the *Breuiarium*; see Morin (*CCSL* 78.xvi-xvii) and Warner and Gilson (1921 vol 1, p 81). Ogilvy (*BKE* p 181) says that the selections in Cambridge, Pembroke College 91 "may be from either" Jerome or Ps Jerome; Gneuss (HG 136) lists the work as *Breuiarium in Psalmos*, but Lambert lists this MS under Jerome's *Tractatus* (*BHM* vol 2, p 303). Lambert's index also lists entry number "437" for this MS, but there is no such number in Lambert's catalog, and one suspects a misprint for 427, the number of the *Breuiarium*; but Lambert does not list the Pembroke MS there, either in the main entry or in the Addenda.

The parallel cited by Ehwald in the apparatus to his edition of ALDHELM, EPISTOLA 4.482 (cf. *PL* 26.1026) is slight (both works identify the *domus* of Ps 67.7 as the Church, an interpretation that occurs elsewhere).

Ogilvy (*BKE* p 183) states that the work was "much used by ALCUIN in his commentary on the gradual psalms and elsewhere," but Alcuin used the *Breuiarium* in his commentary on the penitential psalms (*RBMA* 1089), and not in the commentary on the gradual psalms (*RBMA* 1090); I do not know what works are meant by "elsewhere."

Jenkins (1966 p 189) doubts that Bede knew the *Breuiarium*.

***16. Marburg Commentary on the Song of Songs** (fragment) [ANON.Comm.Ct.(Marb.Hr2,11)]: Bischoff (1976 number 7); *BCLL* 1262.

MSS ? Marburg, Staatsarchiv, Hr 2, 11, mutilated double leaf.

Lists—*Refs* none.

The Marburg MS (beginning of the ninth century, "perhaps from Fulda," Bischoff 1976 p 106), is written in Anglo-Saxon script, but from an Irish original according to Bischoff.

17. Josephus Scottus, Abbreuiatio commentarii Hieronimi in Isaiaem [IOS.SCOT.Abbreu.HIER.Comm.Isai.]: Bischoff (1976 number

8); *RBMA* 5146; cf. *CPL* 1354; *BCLL* 649. See also JOSEPHUS SCOTTUS, *CARMINA*.

MSS—*Quots/Cits* none.

Refs Alcuin: see below.

The commentary was compiled from JEROME, *COMMENTARII IN ISAIAAM* at the request of ALCUIN: "Haec brevi, prout potui, sermone in Isaiaam de lacinioso Hieronimi tractatu, sicut, dilectissime magister Albine, iussisti, devotus excerpti" (*MGH PLAC* 1.151). On the commentary itself see Kelly (1980).

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In his catalog, Bischoff (1976 number 18, p 119) refers to a compilation *Quaestiones super Euangelium ex dictis Augustini* [ANON.*Quaest.euang.dict.AVG.*] (*RBMA* 9377 and 9945) found in several MSS, including Brussels, Bibliothèque Royale 8654–72, fols 1–98v, which includes two Anglo-Saxon glosses, *CollGl* 33 (Ker, D33; see NRK 1957 p 476). Bischoff concludes, however, that "it is probably early Carolingian."

18. Ps Jerome, Expositio quatuor euangeliorum [ANON.*Expos.quat.euang./PS.HIER.*]: Bischoff (1976 number 11A–C); *RBMA* 3424–27 (Recension I), 3428–31 (Recension II), 3433, 3435 (Recension III); *CPL* 631; *BCLL* 341; *BHM* 470–72; *KVS PS-HI Ev.*

MSS—*A-S Vers* none.

Quots/Cits 1. ? *BEDA.Comm.Luc.*: see below.

2. ? *Or* 5 (B9.2.6): see below.

3. ? *Solil* 3 (B9.4.4): see below.

Refs none.

Ogilvy (*BKE* p 183) states that St Gall, Stiftsbibliothek 125 "may have English connections," but Lowe (*CLA* 7.909) makes no such suggestion. Beeson (1913 p 103) merely says that the abbreviations "zeigen insulare Einflüsse."

Kelly (1986 pp 68–69, cf. Kelly 1981b p 60) adduces two parallels with BEDE, IN LUCAM which suggest "that Bede knew either the *Expositio* or the Irish tradition which stood behind it."

The commentary on Luke may have been used in *Orosius* (*Or*, B9.2; ed. Bately 1980, 130.30–131.21) on the portents in Augustus' reign, specifically the allusion to the golden ring around the sun (*PL* 30.587–88); see Bately

(1971 p 249), citing Whitelock (1966 p 91); on these portents see also Cross (1973) and the *CATACHESIS CELTICA* (number *44).

Whitelock (1966 p 88) suggests that Alfred's statement in *Solil* 3 (B9.4.4, ed. Endter 67.31ff) that the wicked will see God after death "may be influenced by Jerome's [recte Ps Jerome's] words [on Lk 16.23] that from hell the wicked *videbunt regnum Dei ut maiorem poenam habeant*" (*PL* 30.575). A similar idea occurs also in IV *Esr* 7.83, cf. Biggs (1986 pp 26–27) in connection with *ChristC* (A3.1).

Hill (1977a pp 215–18) cites Ps Jerome, along with PS BEDE, *COLLECTANEA* and the *REFERENCE BIBLE* (number 1) for the association of the four evangelists with other quaternities in connection with the "Æcerbot Charm" (*MCharm* 1, A43.1; cf. McNally 1971).

Cross (1987a p 82) refers to Ps Jerome among other commentaries, both Irish and non-Irish, on the interpretation of the gifts of Magi in the *HOMILIARY OF ST PÈRE DE CHARTRES* item 13 (cf. numbers 24 and *48).

The commentary is cited by C. Wright (1988a pp 135–36) for parallels for two passages in *HomS* 10 (*BlHom* 3, B3.2.10); see also numbers 21, 24–26, 31, *44, and 50.

Biggs (forthcoming in *Traditio*; cf. Biggs 1986 p 6) cites the commentary for the motif of Judgment occurring at midnight in *ChristC* (A3.1; cf. numbers 1, 24, 25, 42, *44, and 45). Biggs (*Traditio*) also cites the commentary for the motif of Mt. Sion as the place of the congregation of the saints and of Judgment (cf. number 1). (A reference by Hill 1986 p 22 to Ps Jerome on Matthew is properly to another Hiberno-Latin commentary on Mark, number 29.)

19. Aileran Sapiens, Kanon euangeliorum rhythmica ("Quam in primo speciosa quadriga") [AIL.*Kan.euang.*]: Bischoff (1976 number 12); *RBMA* 843; *CPL* 1121; *BCLL* 300; *SEHI* 107 (ii); *KVS AIL Eus.*

MSS ? Augsburg, Universitätsbibliothek (olim Harburg, Fürstlich Oettingen-Wallersteinsche Bibliothek) I.2.4o.2.

Lists—*Refs* none.

Aileran's poem on the Eusebian canons is included among the prefatory matter in the Augsburg MS (Maihingen Gospels, eighth century, *CLA* 8.1216), written in Anglo-Saxon script. See McGurk (1961 pp 68–70), who gives the origin as "Echternach-Trier/Northumbria"; Bischoff says "saec IX, West-German" (1976 p 160, note 138). The MS contains Old-English scratched glosses, *OccGl* 51.3 (Hofmann, C51.2; see NRK 287*). Bischoff notes that fol 1 contains another poem, *In primo certe canone/quatuor concordant ordine* (*RBMA* 848), which "may also be an Irish production . . ." (p 160, note 138).

Schönbach (1903 p 78) remarks that Aileran's *Interpretatio mystica progenitorum Christi* and *Interpretatio moralis progenitorum Christi* (Bischoff 1976 number 25; *CPL* 1120; *BCLL* 299; ed. *PL* 80.327–42 with *PLS* 4.1612–13) corresponds closely to ALCUIN's *Interpretationes nominum Hebraicorum progenitorum . . . Christi* (*PL* 100.723–34), but declines to draw any conclusions concerning the relationship of these works to each other and to the interpretations in HRABANUS MAURUS' COMMENTARY ON MATTHEW. Kelly (1975 p 45) argues that "Alcuin follows Aileran . . . in choosing the progenitors according to Matthew rather than Luke" and perhaps also in his selection of certain biblical passages.

In addition to the text in Meyer (Bibliography Part I), the poem is also edited in De Bruyne (1920 p 185) and *PL* 101.729.

***20. Gospel Commentary of Máel Brigte** [MAEL.Comm.euang.]: *SEHI* 483; see *BCLL* 350 and 531.

MSS—*Refs* none.

Rittmueller (1981, 1982, 1983, 1984) argues that the interlinear and marginal glosses (mostly on Matthew 1–27) in London, BL Harley 1802, written by Máel Brigte at Armagh in AD 1138, are based upon both patristic and Hiberno-Latin sources (especially numbers 1, 21, and 24), "dating back at least to the eighth century" (1983 p 186). Imbedded within the commentary are several glosses ascribed to "M," "Man," or "Manchanus," an Irish exegete Rittmueller would place in the seventh century. Bischoff (1976, Appendix, pp 145–49) argues for a later date for the "Man" glosses, ninth or tenth century. *BCLL* 350 assigns them to the tenth or eleventh century. On the MS see also Flower (1926 pp 428–32). Glunz (1933 pp 328–41) prints extracts from the glosses.

Cross (1987a p 69; cf. also Cross 1987b pp 62–64) cites from James (1927 p 100) a gloss from this MS on the number of Innocents as a parallel for the HOMILIARY OF ST PÈRE DE CHARTRES item 11 (cf numbers 1, 21, 24, *48, and 50).

Biggs (1986 p 20) cites a "Man" gloss on the appearance of the Cross in the sky at Judgment in *ChristC* (A3.1).

Thomas Hall (forthcoming in *Medium Aevum*) cites a gloss for an analog of the twelve-fold division of the Red Sea in *HomU* 53 (NapSunEpis, B3.4.53) and *Orosius* (*Or*, B9.2; book 1); cf. numbers 11 and 13.

21. Ps Alcuin, Liber questionum in euangeliis [ANON.Lib.quaest.euang./PS.ALCVIN]: Bischoff (1976 number 16I); *RBMA* 1100, and 9.10348,1; *CPL* 1168; *BCLL* 764; *KVS* PS-ALC Mt.

MSS ? Fulda, Priesterseminar, s.n. + Dresden, S.L., HS R52um.

Lists—*A-S Vers* none.

Quots/Cits ? *HomS* 10 (*BlHom* 3, B3.2.10): see below.

Refs none.

The Fulda MS (dated to the end of the eighth century, *CLA* 8.1181), a fragment, is written in German-Anglo-Saxon script (for a fragment of another recension of the same commentary in an English MS, see following entry).

C. Wright (1988a pp 134–36) points out that portions of the commentary on the Temptation correspond to the CATACHESIS CELTICA (number *44). Bischoff (1976 number 20, pp 122–23) also noted similarities to a then lost Matthew commentary by a Hiberno-Latin exegete named "Frigulus" (known through quotations in SMARAGDUS, EXPOSITIO LIBRI COMITIS (*KVS* 1988 FRI ap Smaragdum, see p 58: "Ungesichert ist die mögliche Identität mit VIR-S [Virgil of Salzburg]"). On its connections with the present commentary see further Kelly (1981a pp 367–72) and Cross (1987a p 12). Kelly raises but dismisses as "[a] decidedly lesser argument" the possibility of Anglo-Saxon connections for Frigulus. Frigulus' commentary has recently been discovered by Bischoff (see *BCLL* 645). An edition of the Frigulus commentary is in progress by Jutta Fliege. An edition of the *Liber questionum in euangeliis* is in preparation by Jean Rittmueller. For printed excerpts and fragments see Bischoff (1976).

The commentary has been cited by C. Wright (1988a pp 133–36), together with closely parallel comments from CATACHESIS CELTICA (number *44) as a possible source for several brief passages in *HomS* 10 (*BlHom* 3); cf. numbers 18, 24–26, 31, and 50.

Cross (1987a) cites this commentary in connection with the HOMILIARY OF ST PÈRE DE CHARTRES item 11 on the fall of the idols during the flight into Egypt (pp 23, 74–76; cf. number 24, and compare GOSPEL OF PS MATTHEW under APOCRYPHA), and on the number of the Innocents (p 69; cf. also Cross 1987b pp 62–64, and numbers 1, *20, 24, *48, and 50).

Biggs (1986 p 6, and forthcoming in *Traditio*) also cites the commentary as one of several Irish analogs (numbers 1, 18, 24, 25, 42, *44 and 45) for the motif of Judgment occurring at midnight in *ChristC* (A3.1), and also (1986 p 25) for the description in the poem of the biblical "goats" as "foul."

***22. Ps Alcuin, Liber questionum in euangeliis** (Recensio altera) [ANON.Lib.quaest.euang.2/PS.ALCVIN]: Bischoff (1976 number 16II); *BCLL* 1267.

MSS Hereford, Cathedral Library, P.II.10, fly-leaves: HG 268.

Lists—*Refs* none.

On the Hereford MS, written in Northumbrian uncials, see *CLA* 2.158. This fragmentary commentary shows "extensive verbal agreement" (Bischoff 1976 p 114) with PS ALCUIN, *LIBER QUESTIONUM IN EVANGELIIS* (see preceding entry). Rittmueller (1986 p 6) states that it represents "a separate recension" of the Ps Alcuin commentary. Ogilvy (*BKE* p 201, under the heading "IN MATTHAEUM") wonders whether this fragmentary commentary is related to the glosses on Matthew in Oxford, Bodleian Library Laud Misc. 520 (SC 1194; apparently not, to judge by the incipit and explicit given by Coxe 1858-85 fasc 2, col 376); or to the fragmentary commentaries in Dresden R52um and Paris Bibliothèque Nationale lat. 12292 (the latter is *CLA* 5.642, not *CLA* 8.1181, which is rather the Dresden fragment); or perhaps to the Ps Alcuin commentary. The last two shots in the dark somehow hit the same mark: the Dresden and Paris fragments are in fact both from Ps Alcuin—the other recension of the present commentary!

23. Lambeth Commentary on the Sermon on the Mount [ANON.Comm.serm.Dom.mont.]: *BCLL* 347.

MSS ? London, Lambeth Palace 119, flyleaves (now "Fragments 1229," fols 7 and 8).

Lists—Refs none.

These fragments, from the tenth century, were used as fly-leaves for a late twelfth-century English MS, but there is no evidence for their place of origin. The fragmentary commentary, mostly in Irish with some Latin, is considered early eighth-century by its editors (Bibliography Part I).

24. Vienna Commentary on Matthew (Österreichische Nationalbibliothek 940) [ANON.Comm.Matth.(Vien.940)]: Bischoff (1976 number 171); *BCLL* 772.

MSS—Refs none.

On the Vienna MS, see Cross (1987a p 13); the commentary is unedited.

Cross (1985b pp 121-22) cites a simile applied to Mary's conception through the Holy Spirit "sicut in arbores et terram descendit ut florsecat terra ut fructificent arbores" as a rough parallel for a simile in *Mart* (B19.bm): "swa þás treowa ðonne hi blostmiað þurh þæs windes blæd." C. Wright (in a forthcoming study) notes a similar comment in the LINZ HOMILY COLLECTION (number *46).

Cross (1987a) cites this commentary for parallels for the HOMILIARY OF ST PÈRE DE CHARTRES item 11 on the apocryphal story of the fall of the idols during the flight into Egypt (pp 23, 73-74; cf. number 21, and compare GOSPEL OF PS MATTHEW, under APOCRYPHA), and on the number of the In-

nocents (p 69; cf. also Cross 1987b pp 62-63, and cf. numbers 1, *21, 20, *48, and 40), as well as for echoes of comments on the Magi in item 13 (p 245; cf. numbers 18 and *48).

C. Wright (1988a pp 132, note 7; 133, note 12; and 135-36) cites parallels in the commentary for brief passages in *HomS* 10 (*BlHom* 3, B3.2.10); cf. numbers 18, 21, 25-26, 31, *44, and 50.

Biggs (forthcoming in *Traditio*) cites the commentary for eschatological motifs in *ChristC* (A3.1), including the saints and angels in the company of Christ at Judgment and Judgment occurring at midnight (cf. Biggs 1986 p 6, and numbers 1, 18, 21, 25, 42, *44, and 45).

25. Würzburg Commentary and Glosses on Matthew (Universitätsbibliothek M.p.th.f. 61) [ANON.Comm.Gloss.Matth.(Würzb.61)]: Bischoff (1976 number 22A-B); *RBMA* 11756-11768; *BCLL* 768; *SEHI* 462.

MSS—Refs none.

The commentary (with longer explanations on Mt 1-27, and interlinear glosses on Mt 1.1-16.18) has been cited by C. Wright (1988a pp 133, note 12, and 135 note 20) for parallels for brief passages in *HomS* 10 (*BlHom* 3, B3.2.10; cf. numbers 18, 21, 24, 26, 31, *44, and 50).

Biggs (forthcoming in *Traditio*; cf. Biggs 1986 p 6) cites the commentary for the motif of Judgment occurring at midnight in *ChristC* (A3.1; cf. numbers 1, 18, 21, 24, 42, *44, and 45).

26. Munich Commentary on Matthew [ANON.Comm.Matth. (Mun.6233)]: Bischoff (1976 number 23); *RBMA* 9913; *BCLL* 769.

MSS ? Munich, Bayerische Staatsbibliothek cdm 6233.

Lists—Refs none.

The Munich MS (second half of the eighth century, South Bavaria) has corrections in a contemporary Anglo-Saxon hand; see *CLA* 9.1252 and Cross (1987b pp 62-63). For possibly Irish homilies in the same MS, cited by Cross for extensive parallels with several homilies in the HOMILIARY OF ST PÈRE DE CHARTRES, see number *48. According to Bischoff (1976 p 127) the commentary "probably did not originate in Ireland." An edition of the commentary is in preparation by Denis Brearley.

The Munich commentary is cited by C. Wright (1988a pp 131-32, note 7) for a minor parallel for a phrase in *HomS* 10 (*BlHom* 3, B3.2.10; cf. numbers 18, 21, 24, 25, 31, *44, and 50).

***27. Ps Bede, Expositio in Matthei euangelium** [ANON.Expos.Matth./PS.BEDA]: *RBMA* 1678 and 7061; *BCLL* 1269.

MSS—Refs none.

On the commentary see Schönbach (1903 pp 19–34). McNally (1969 p 17 and 1970 pp 676–77) states that this commentary “reflects the Irish tradition.”

The commentary has been cited by Payne (see Biggs 1986 p 22) as a parallel for the theme of Christ’s display of his wounds at Judgment in *ChristC* (A3.1).

***28. Paris Commentary on Matthew** (BN lat. 12021) [ANON.Comm. Matth.(BN.12021)]: *RBMA* 10457.

MSS—Refs none.

Cross (1987a p 81) states that the commentary “has not yet been considered by Hiberno-Latin scholars, but its phraseology often has correspondences with that in Pseudo-Jerome” (number 18). The possibility of Irish connections is supported by its context in the MS, which also contains the *COLLECTIO CANONUM HIBERNENSIS*, as Cross pointed out. It should be added that the sermons immediately following the commentary correspond to items in the reputedly Irish *CATACHESIS CRACOVIENSIS* (number 45). The MS is tenth-century and Breton, according to Bischoff (private communication reported by Cross, p 11). The commentary is unedited.

Cross (1987a pp 31 and 81) cites this commentary for a parallel of the theme of the *quatuor mortes* in the *HOMILIARY OF ST PÈRE DE CHARTRES* item 30 (cf. numbers 33 and 42 for the related theme of the three deaths).

29. Ps Jerome, Commentarius in euangelium Marci [ANON.Comm.Marc./PS.HIER.]: Bischoff (1976 number 27); *RBMA* 3436; *CPL* 632; *BCLL* 345; *BHM* 473; *KVS* CU-D Mc.

MSS—A-S Vers none.

Quots/Cits BEDA.Comm.Marc.: see below.

Refs none.

The provenance of London, BL Harley 3213 (continental script, tenth century; see *BHM* vol 3B, p 378), mentioned by Ogilvy (*BKE* p 179) is unknown; it is not listed in HG. A Worcester MS of this commentary, dated to tenth century by Turner (1916 p 50, cf. *CPL*), and to the beginning of the eleventh century by Glunz (1933 p 313) is from the second half of the twelfth century according to Lambert (*BHM* vol 3B, p 381). Bischoff’s attribution of the commentary to CUMMIAN, author of the letter *DE CONTROVERSIA PASCHALI* (paschal letter to Ségéne), disputed by Stancliffe (1975 pp 361–70), has been supported recently by M. Walsh (1987 pp. 225–29) and in greater detail by Walsh and Ó Cróinín (1988 pp 217–21); it is accepted by Frede (*KVS* p 284). For an earlier suggestion that it is by REMIGIUS OF AUXERRE, under Irish influence, see Glunz (1933 pp 314–15).

Hill (1986 p 22) cites the commentary on Mark (inadvertently identified as Ps Jerome on Matthew) for an analog for the motif of the bleeding trees at Christ’s Crucifixion in *ChristC* (A3.1). The commentary is here quoting 4 Esr 5.5, but the application of the motif to the Crucifixion instead of the more common use as one of the “Fifteen Signs of Judgment” (see *APOCALYPSE OF THOMAS* under *APOCRYPHA*) is apparently attested only in *ChristC*, Ps Jerome on Mark, and an Old Irish poem of Blathmac. See Hill (pp 16–18) and Biggs (1986 p 24).

Kelly (1986 p 69) suggests on circumstantial grounds that the commentary “would have been an attractive source” for BEDE’s commentary on the gospel.

30. Praefacio secundum Marcum [ANON.Praef.Marc.]: Bischoff (1976 number 28); *RBMA* 9.9916,2; *BCLL* 775.

MSS—Refs none.

Cross (1981b p 189; cf. Walsh and Ó Cróinín 1988 pp 219–20) cites this text, along with PS JEROME, *COMMENTARIUS IN EVANGELIUM MARCI* (see preceding entry) for an additional parallel for the distinctive phrase *furtum laudabile* in *Mart* (B19.cc). In the *Praefacio*, as in the more immediate source (PS ISIDORE, *DE ORTU ET OBITU PATRUM*), but not in Ps Jerome on Mark, the phrase refers to Mark as in *Mart*.

Cross and Hill (1982 pp 113–14) cite the work, along with the *KARLSRUHE COMMENTARY ON THE CATHOLIC EPISTLES* (number 34) for a parallel for the question “Who first named the name of God” in *Solomon and Saturn* (*Sol I*, B5.1) and *Adrian and Ritheus* (*Ad*, B5.2). The motif also occurs in the *Reference Bible* (number 1).

31. Vienna Commentary on Luke (Österreichische Nationalbibliothek 997) [ANON.Comm.Luc.(Vien.997)]: Bischoff (1976 number 30); *RBMA* 9.11646,1; *BCLL* 773; *KVS* PS-BED Lc.

MSS—Refs none.

According to Cross (1987a pp 23, 25, and 70–73), passages in the *HOMILIARY OF ST PÈRE DE CHARTRES*, items 12 and 15, “have close verbal parallels with sections of the Vienna 997 Commentary on Luke” (p 71).

The commentary has also been cited by C. Wright (1988a pp 132, note 7; 133, at note 12; and 135–37) for parallels for several brief passages in *HomS* 10 (*BlHom* 3, B3.2.10; cf. numbers 18, 21, 24–26, *44, and 50).

***32. Expositio Iohannis iuxta Hieronimum** [ANON.Expos.Iohan./PS.HIER.]: Bischoff (1976 number 32); *BCLL* 1268; *BHM* 474.

MSS—A-S Vers none.

Quots/Cits ? ALCVIN.Comm.Iohan.: see below.

Refs none.

According to Brearley (Bibliography Part I p 152) the two MSS listed by Lambert (*BHM* 474) in addition to Angers, Bibliothèque Municipale 275 (olim 266) "contain separate commentaries unrelated beyond their incipits." On the commentary see also Brearley (1986). Brearley (Bibliography Part I p 157) states that there are similarities between this commentary and two other Hiberno-Latin commentaries (number 18 and the Vienna commentary on John, Bischoff 1976 number 31; *BCLL* 774), but that "there are surprisingly few parallel discussions . . . and the three writers have often selected different lemmata for comment."

Brearley (Bibliography Part I p 159) states that ALCUIN "may have read this commentary along with the more widely circulated" PS JEROME, EXPOSITIO QUATUOR EVANGELIORUM (number 18); but Brearley goes on to say that Alcuin's commentary "was of a quite different character," and his footnote (52) gives only a parallel between Alcuin's commentary and PS BEDE, IN S. IOHANNIS EVANGELIUM EXPOSITIO, with reference to Michel and Schwarz (1978 pp 16ff).

***33. De questione apostoli** [ANON.Quaest.apost.].

MSS Oxford, Bodleian Library Auctarium F.4.32 (SC 2176): HG 538.

Lists—Refs none.

The *Quaestio* on Col 2.14 occupies fol 21v in part III (the so-called "Liber Commonei") of the composite Oxford MS, which was owned by St Dunstan. The text is unedited but can be consulted in the facsimile edition by R. W. Hunt (1961). According to Hunt (p ix), "the treatment of the 'chryographum' as a document to be divided into two parts suggests that the piece belongs to the Irish exegetical tradition brought to light by B. Bischoff" (citing Bischoff 1955 p 299 [= 1966–81, I, p 120] and 1954 p 268 [= 1976 p 139]; Hunt also compares the title with Bischoff number 26, *De questione porcorum*). Bischoff traces the custom of the Chirographum document, which first appears in England in the ninth century, to Irish exegesis of Col 2.14, as attested in a Hiberno-Latin commentary on the Pauline epistles (Bischoff 1976 number 33) and a commentary on Luke (Bischoff 1976 number 29).

C. Wright (forthcoming in *Cambridge Medieval Celtic Studies*) cites the *Quaestio* for an analog of the theme of the three deaths in *HomS* 4 (*VercHom* 9, B3.2.4), which appears in other Hiberno-Latin compilations, including the PS BEDE, COLLECTANEA and the PREBIARUM DE MULTORIUM EXEMPLARIBUS (number 42).

34. Karlsruhe Commentary on the Catholic Epistles (Badische Landesbibliothek Aug. CCXXXIII) [ANON.Comm.epist.cath.(Karlsr. 233)]: Bischoff (1976 number 35); *RBMA* 9381–87; *BCLL* 340; *SEHI* 105; *KVS* AN cath.

MSS—Refs none.

On the date and provenance of this commentary, and its relationship to number 35, see Breen (1984).

According to Kelly (1986 p 68), McNally (Bibliography Part I) concluded that BEDE used this work in his COMMENTARIUS IN EPISTOLAS SEPTEM CATHOLICAS. However, although McNally does state that both Bede and another Hiberno-Latin commentary on the Catholic Epistles, that of PS HILARY, "depend upon" the anonymous Irish commentary (p x), his argument seems to be that the influence upon Bede is through Ps Hilary (see following entry). The parallels McNally adduces between this anonymous commentary and Bede's work (p xiii) are in fact all mediated through Ps Hilary. McNally's conclusion is rather that "the Reichenau commentary of the anonymous Scottus is basic to Pseudo-Hilary's work and reflects an older exegetical tradition, while Bede's Expositio, later in origin, depends at least partially on Pseudo-Hilary . . ." (p xvi). Thus by his earlier (unfortunately ambiguous) statements about Bede's dependence McNally appears to have meant that the anonymous commentary influenced Bede through Ps Hilary, not that Bede knew the earlier work directly. In any case he cites no parallel between Bede and the anonymous work that is not present in Ps Hilary.

Cross and Hill (1982 pp 113–14) cite the work, along with the PRAEFACIO SECUNDUM MARCUM (number 30) for a parallel for the question "Who first named the name of God" in *Solomon and Saturn* (*Sol I*, B5.1) and *Adrian and Ritheus* (*Ad*, B5.2). The motif also occurs in the REFERENCE BIBLE (number 1).

Biggs (1986 p 13) cites this commentary and the following for parallels for the motif of the destruction of the heaven, earth, and sea in *ChristC* (A3.1).

35. Ps Hilary, Expositio in VII epistolas catholicas [ANON.Expos.epist.cath./PS.HIL.ARELAT.]: Bischoff (1976 number 36); *RBMA* 3525–31; *CPL* 508; *BCLL* 346; *KVS* PS-HIL-A.

MSS Salisbury, Cathedral Library 124: HG 724.

Lists—A-S Vers none.

Quots/Cits *ÆCHom* I,21 (B1.1.23) 304.1–15: ANON.Expos.epist.cath. 65.444–48.

Refs ? BEDA.Comm.epist.cath. 267.260ff: ANON.Expos.epist.cath. 102.136–37: see below.

On the date and provenance of the Ps Hilary commentary and its relationship to number 34, see Breen (1984).

Cross (forthcoming in *Hiberno-Latin Newsletter* 3) reports the discovery of Tessa Webber, in an Oxford D.Phil. thesis on the MSS of Salisbury Library, that MS 124 contains on fols 42v-49r the beginning of the commentary of Ps Hilary (corresponding to *CCSL* 108B.53-78/55). For extracts of another Hiberno-Latin commentary in a Salisbury MS, see number 1. For the Irish character of the work, see McNally (Bibliography Part I pp x-xvii).

Bischoff (1976 p 143) states that BEDE, in his *COMMENTARIUS IN EPISTOLAS SEPTEM CATHOLICAS* "must have had this commentary (or in any case, one very like it) before him . . . since with the words *ridicule quidam . . . interpretantur* he criticises the attempt of the Irishman to render inspiration through the Holy Spirit intelligible by means of the comparison *more fistulae* (on II Peter 1:21)". McNally (Bibliography Part I p xiv) says that Bede's commentary was written "partially under the influence" of Ps Hilary. He cites textual parallels between the two works (pp xiv-xv), and cites Bede's commentary for other parallels in his notes at various points. See further Kelly (1986 pp 67-68) and Bieler (1976 pp 217-18). For Bede's indirect dependence, through Ps Hilary, upon an anonymous Hiberno-Latin KARLSRUHE COMMENTARY ON THE CATHOLIC EPISTLES, see the preceding entry.

ÆLFRIC translates the comment on James 2.19 in *ÆCHom* I,21 (B1.1.23); the Latin text is also quoted in one MS (Cambridge, University Library Gg.3.28: HG 11). For the identification see Cross (GR 5332, pp 77-78), citing the text of Amelli (1897b pp 207-60 at p 216, rpt in *PLS* 3.59-131). Ælfric introduces the quotation with a remark expressing doubt as to the work's authenticity ("In quodam tractu, qui aestimatur Sancti Hilarii fuisse . . .").

Biggs (1986 p 13) cites this commentary and the preceding for parallels for the motif of the destruction of heaven, earth, and sea in *ChristC* (A3.1).

36. Ps Jerome (Ps Isidore), *Commentarius in Apocalypsin* [ANON.Comm.Apc./PS.HIER.]: Bischoff (1976 number 37); *RBMA* 5271 [= 3461]; *CPL* 1221; *ISLMAH* 134; *BCLL* 781; *BHM* 491; *KVS* AN Apc.

MSS—A-S *Vers* none.

Quots/Cits ? BEDA.Comm.Apc.: see below.

Refs none.

On this commentary see also Frede's revised comment (*KVS* 1984 p 23): "von einem Iren Mitte des 8.Jh, oder eher um 600 in Vivarium von einem Schüler des CAr [Cassiodorus]?"

Kelly (1982a pp 402-06) notes "fourteen passages where the Irish commentary and Bede agree with one another but do not depend on an earlier

patristic source." He admits that six of these parallels are slight, but argues that taken together they "indicate the existence of a common, if limited, insular tradition of Apocalypse exegesis" (p 405). Because the priority of the Irish commentary cannot be firmly established, Kelly prefers to believe that "both drew from a third, possibly oral, source or tradition which was probably Irish . . ."

The edition specified in the Bibliography, Part I is reprinted from G. Lo Menzo Rapisarda (1967); the work is also printed in Hartung (1904).

37. Ps Alcuin, *De septem sigillis [ANON.Sept.sig./PS.ALCVIN]: *BHM* 492; *KVS* (1984) AN sig.

MSS—*Refs* none.

This short treatise associates the seven seals of Apoc 5.1-5 with seven events in Christ's life, each of which is associated with one of the seven gifts of the Holy Spirit; the seven gifts are in turn associated with seven patriarchs. In a recent edition of this work, Matter (Bibliography Part I; also edited in *PL* 101.1169-70) dismisses the possibility that ALCUIN wrote the treatise and suggests on stylistic and other grounds that it could either be a sixth-century Visigothic work or an eighth-century Irish one (p 132). She concludes in favor of Spanish origin, however, largely on the basis of the liturgical linking of the seven seals with the ministry of Christ in the Mozarabic fraction at Easter (pp 119-22, 137). The problem of a Visigothic or an Irish origin for the treatise may require reconsideration, since Matter was unaware of the many parallels in Irish and Insular sources for the linking of the seven seals with the events of Christ's life and for the association of the seven gifts of the Holy Spirit with the seven patriarchs. Both themes are found in the *LIBER DE NUMERIS* (number 39), and other Hiberno-Latin sources, as McNally showed (1957 pp 108-09 and 117-18). Regarding the theme of the seven gifts exemplified in the patriarchs, McNally concluded that the attestations of theme in Hiberno-Latin sources (including PS BEDE, *COLLECTANEA* and the *CATACHESIS CELTICA*, number *44) "lässt sich, wenn nicht direkt irischer Ursprung, so doch wenigstens Zusammenhang mit irischer Exegese vermuten" (p 109). The linking of the seven seals with the events of Christ's life also occurs in the homilies *IN NOMINE DEI SUMMI* (number 47), although early Spanish dissemination of this theme is indicated by its occurrence in Apringius, *Tractatus in Apocalypsin*, Ildefonsus of Toledo, *Liber de cognitione baptismi*, and Heterius and Beatus of Liébana, *Epistula aduersus Elipandum* (see Matter, p 121, de Lubac 1959 vol 1 pt 1, p 132; cf. Dobschütz 1912 pp 238-41 for possible patristic sources). Finally, although Matter speaks of "the Spanish connection" of one of the MS families (on the basis of the presence of excerpts from ISIDORE and EUCHERIUS

in the two MSS), and states that "there is no evidence for a Celtic transmission of *De septem sigillis*" (p 137), one of the two MSS of Family A (apparently copied from the other, cf. Matter p 112, citing Bischoff 1960 pp 242-43, especially note 1) is in fact written in an Irish hand (Lambert, *BHM* vol 3B, p 399, lists another MS). At the very least, the Irish played an important role in transmitting the two major themes that make up *De septem sigillis* (on cultural and literary transmission from Spain to Ireland see Hillgarth 1961, 1962, and 1965). Frede (*KVS* 1984 p 30) follows Matter: "zwischen 500 und 633, Spanien."

Cross (1987a pp 19, 82-83) refers to the treatise, as well as to the Irish examples gathered by McNally, for the theme of the seven gifts exemplified in the patriarchs in the HOMILIARY OF ST PÈRE DE CHARTRES item 1 (cf numbers 39 and *44). Cross (pp 242-44) prints a close analog for the description in the homily from a Munich MS, Bayerische Staatsbibliothek clm 14311. Dolbeau (1988 p 256) has since shown that this sermon exists in a collection surviving in several other MSS, including Paris, Bibliothèque Nationale lat. 2175, from which it had been edited by Dufourcq in 1910.

C. Wright (in a forthcoming study) points out that the theme of the seven gifts and the patriarchs occurs in *Byrhtferth's Manual* (*ByrM* 1, Crawford, B20.20.1).

Florilegia and Dialogues

***38. Ps Isidore, Liber numerorum** [ANON.Lib.num.I/PS.ISID.]: *RBMA* 5174; *CPL* 1193; *ISLMAH* 107; *BCLL* 1254; *KVS* (1984) PS-IS nu I.

MSS—*A-S Vers* none.

Quots/Cits 1. *ALDH.Metr.* 63.15-72: see below.

2. ? *ByrM* (Crawford, B20.20.1): see below.

Refs none.

The work is included in the *CPL* among the genuine works of ISIDORE, but Bischoff (1958 pp 9ff) considered it an Irish production; see also McNally (1961 pp 314-15), Lapidge and Herren (1979 p 187, note 7), Tristram (1985 pp 32 and 88), and Frede (*KVS* 1984 p 65: "unecht, wohl irisch, 7.Jh").

Lapidge and Herren (1979 p 32; cf. pp 187, notes 4-7 and 190, note 27) have shown that ALDHELM's treatise on the number seven in the *DE METRIS* "is based primarily on the Isidorian or pseudo-Isidorian *Liber Numerorum*." Although Ehwald (*MGH AA* p xix) noted that Aldhelm drew on other authors as well, Lapidge and Herren state that "it would be fairer to say that Aldhelm's work was an elaboration of the *Liber Numerorum* than it would be to call it a composite work drawing on the *Liber Numerorum* as one of its sources."

Crawford (GR 5959) cites the *Liber numerorum* at several points for parallels to the treatise on numbers incorporated in *Byrhtferth's Manual* (*ByrM* 1, Crawford, B20.20.1), but states that for this section "the passages quoted can hardly be regarded, perhaps, as the immediate sources used by Byrhtferth" (p 199 note).

39. Ps Isidore, Liber de numeris [ANON.Lib.num.II/PS.ISID.]: *RBMA* 5157; *CPL* 1193; *ISLMAH* 108; *BCLL* 778; *KVS* (1984) PS-IS nu II.

MSS none.

Lists ? Peterborough: ML 13.27.

A-S Vers none.

Quots/Cits ? *GenA* (A1.1) 1547-48: see below.

Refs none.

Despite its author's expressed intention to treat of the "mystical" signification of numbers through twenty-four, the *Liber de numeris* is not really a treatise on number, but rather a compilation of numerical motifs arranged in numerical order, and extends only through the number eight. According to McNally (1957), the work was composed by an Irishman in the circle of the Irish bishop Virgil of Salzburg (d. 784). For a full analysis of the contents, see McNally (1957). The edition in Migne (*Bibliography Part I*) extends only through the number three. An extract paraphrasing the *GELASIAN DECREE* is printed by Dobschütz (1912 pp 66-75). An edition is in preparation by Manuel C. Díaz y Díaz. See also PS ISIDORE, *DE ORTU ET OBITU PATRUM* (*BCLL* 780) for a "sister-work" of the *Liber de numeris* (McNally 1965 p 168; cf. *KVS* 1984 p 66: "von demselben Iren") known in Anglo-Saxon England.

The *Liber de numeris* has been cited by Bazire and Cross (1982) for parallels for numerical themes in several Old English Rogationtide homilies, including the "Seven Joys of Heaven" in *HomS* 34 (*VercHom* 19, B3.2.34; see pp 11-12), *HomS* 38 (*VercHom* 20, B3.2.38; see p 28), *HomS* 42 (B3.2.42; see p 58 and cf. p 119, note 1); and the theme of the three spiritual births in *HomS* 35 (B3.2.35; see pp 68-69).

Cross and Hill (1982) cite the *Liber de numeris* for parallels for several themes in *Solomon and Saturn* (*Sol I*, B5.1), including ADAM OCTIPARTITE and ADAM'S NAME (pp 67-69; cf. Tristram 1975 and C. Wright 1987a 140-44, and see the entry in *APOCRYPHA*); and the number of bones and veins in the human body (p 125).

Cross (1987a) also cites this work for two themes "which appear to persist in insular texts" (p 82): the Gifts of the Holy Spirit exemplified in the patriarchs, in the HOMILIARY OF ST PÈRE DE CHARTRES item 1 (pp 19, 82-83; but cf. pp 242-43 for a more immediate source; this theme is also in num-

bers *37 and *44, and in PS BEDE, COLLECTANEA), and the theme of the "Seven Joys of Heaven," in items 89 and 91 (pp 41-42; cf. pp 83, 122, 125, 152-53, 164, 172, 193, and 234, and see numbers *40 and *44). For other examples of the Seven Joys of Heaven theme in Old English, see Hill (GR 3333), C. Wright (1984 pp 62-63), Tristram (1985 p 143) Biggs (1986 pp 39-40), and Lees (1986 p 127). Cross also cites the *Liber de numeris* for the seven sons of Eleazar and Felicitas in the HOMILIARY OF ST PÈRE DE CHARTRES item 47 (pp 36, 84), and for a list based on Prv 6.16-19 in item 91 (pp 42 and 163).

C. Wright (forthcoming in *Cambridge Medieval Celtic Studies*) cites the *Liber de numeris* for examples of numerical themes and apocryphal lore known in Ireland and Anglo-Saxon England, including the conception of the seven heavens (1987a p 129; so too Cross 1986a pp 78-79; for details, see the REFERENCE BIBLE, number 1) and the "Thought, Word, Deed" triad (for the triad see Sims-Williams 1978).

Tristram (1985) cites the *Liber de numeris* in connection with the *Sex aetates mundi* theme in Ireland and Anglo-Saxon England (see especially pp 32 and 88), and edits a portion of the text (pp 294-98).

Biggs (forthcoming in *Traditio*) cites the *Liber de numeris* for an example of the insular theme of the four-fold division of souls in connection with *ChristC* (A3.1; cf. numbers *44 and 45).

According to Lapidge (ML p 80), "that the work was known in late Anglo-Saxon England is clear from the fact that the names of Noah's wife—Percova—and of this three sons' wives—Olla, Olliva, and Ollivana—were interpolated into the Old English poem *Genesis* (lines 1547-8), apparently from this source . . ." (cf. Bammesberger 1984 p 45). The information, however, circulated independently of the *Liber de numeris* (cf. Utley 1941 p 434; McNally 1957 pp 127-28; Tristram 1986 p 120), including in the biblical glosses connected with the school of THEODORE OF CANTERBURY (see Bischoff 1976 p 121) and PS BEDE, IN PENTATEUCHUM COMMENTARII (number *5; see McNally 1969 p 15, and cf. number *3). The *Liber de numeris* need not have been the interpolator's immediate source, though it is certainly a likely source. The names also appear, with slight variation, in other Anglo-Saxon texts: *Solomon and Saturn* (*Sol I*, B5.1; see Cross and Hill 1982 pp 10, 84-87) and *HeptNotes* (B8.1.4.7; see Bischoff 1976 p 121).

***40. Florilegium Frisingense** [ANON.Flor.Fris.]: *KVS* (1988) AN Fris.

MSS ? Munich, Bayerische Staatsbibliothek clm 6433: see below.

Lists—Refs none.

The Munich MS (end of the eighth century, Freising; *CLA* 9.1283), was written by the Insular (Northumbrian-trained) scribe Peregrinus (see

Bischoff 1960 pp 61-63, 75; and Kessler 1986 pp 64-77). The editor of the florilegium characterizes it as "eine fast durch und durch von irisch beeinflussten Vorlagen abhängige Sammlung," on the basis of extensive parallels with other Irish works including the *LIBER DE NUMERIS* (number 39), *PREBIARUM* (number 42), and the homilies IN NOMINE DEI SUMMI (number 47); see Lehner (Bibliography Part I pp xiii-xxxviii). Frede (*KVS* 1988 pp 22-23) refers to Lehner's characterization of the work but adds: "oder führen die Quellen und das Vorbild DEF [Defensor] eher nach Gallien?" The florilegium includes extracts from PELAGIUS and the grammarian VIRGILIUS MARO. The MS also contains a version of the THREE UTTERANCES SERMON (see under APOCRYPHA).

C. Wright (forthcoming in *Cambridge Medieval Celtic Studies*) cites the florilegium for an example of the Seven Joys of Heaven motif (see number 39 for further examples).

***41. Testimonia diuinae scripturae et patrum** [ANON.Test.diu. script.]: *CPL* 385, 1166; *ISLMAH* 145; *KVS* (1988) AN scrip.

MSS ? Munich, Bayerische Staatsbibliothek clm 14096.

Lists—Refs none.

On the Munich MS (from the end of the eighth or the beginning of the ninth century), written by Anglo-Saxon or Irish scribes, see Bischoff (1960 p 229), and Lehner (Bibliography Part I pp 44-48). Bischoff considers the MS "ein Produkt der Berührung keltischer und karolingischer Kultur im westlichen England, in Wales oder Cornwall . . . oder allenfalls in Bretagne zu sein." Lehner distinguishes three phases in the compilation of this work: an original Spanish compilation, including the *Testimonia diuinae scripturae* but with only part of the patristic section; a Redaction with the complete patristic section, from Gaul; and finally a form which incorporated Irish and other material transmitted in the Munich MS. For the connections with Irish texts, including the *PROVERBIA GRAECORUM*, see Lehner (pp 50-51).

The extracts in Chapter X of this florilegium (*De sobrietate* and *De ebrietate*) occur in other florilegia with Irish connections, including PS BEDE, COLLECTANEA, the Karlsruhe MS Aug. CCLIV, and Munich, Bayerische Staatsbibliothek clm 22053, the Wessobrunner Gebet MS (see McNally 1961 pp 313-14, and C. Wright, forthcoming in *Cambridge Medieval Celtic Studies*). McNally believed this piece "was written in Ireland as early as 700" (p 314). Half of it (*De ebrietate*) appears in an English MS, Cambridge, Corpus Christi College 326: HG 93 (information from J. E. Cross).

42. Prebium de multorum exemplaribus [ANON.Preb.mult.exempl.]: *RBMA* 9.9916,3; *BCLL* 777; *KVS* AN ex.

MSS—Refs none.

The *Prebium* is a question-and-answer dialogue consisting of miscellaneous motifs, many numerical. McNally (Bibliography Part I pp 158–59) states that it is closely related to the *LIBER DE NUMERIS* (number 39), and like that work probably originated in the circle of Virgil of Salzburg.

Cross and Hill (1982 p 9) cite the *Prebium* for parallels for five items in *Adrian and Ritheus* (*Ad*, B5.2): item 12 on the son who avenged his father in his mother's womb ("the son of the serpent," see pp 137–38); items 26 and 27 on the two feet and four wings of the soul, see pp 149–50; item 38 on the four mute things ("paralleled elsewhere only in *COLLECTANEA BE-DAE*," see pp 154–55); and item 44 on the dearest and most hateful thing ("will," see p 158).

C. Wright (forthcoming in *Cambridge Medieval Celtic Studies*) cites the *Prebium* for a parallel for the theme of the three deaths in *HomS* 4 (*VercHom* 9, B3.2.4); cf. number 33 and *PS BEDE*, *COLLECTANEA*, which has both the three deaths and the three lives as in *HomS* 4.

Biggs (1986 p 6; cf. Biggs, forthcoming in *Traditio*) cites the *Prebium* as one of several Irish analogs (numbers 1, 18, 21, 24, 25, *44, and 45) for the motif of Judgment occurring at midnight in *ChristC* (A3.1).

Cross and Hill (1982 p 9) state that "we may surely assume that the *Prebium* is only one representative of its kind." C. Wright (forthcoming in *Cambridge Medieval Celtic Studies*) draws attention to two similar question-and-answer dialogues in Munich, Bayerische Staatsbibliothek clm 19410 and clm 5257, both having extensive parallels with the *Prebium* and other Hiberno-Latin texts. These dialogues have versions of the three deaths theme as in *HomS* 4, and of the four mute things as in *Adrian and Ritheus* (*Ad*, B5.2) item 38. Clm 19410 has a sequence of triads (the three ways the devil lures man into false security; three things that lead to hell; three things that lead to heaven; three things not forgiven) parallel to *HomU* 46 (Nap57, B3.4.46); this same sequence occurs also in Munich, Bayerische Staatsbibliothek clm 14364 and clm 22053 (for details, see C. Wright). Clm 19410 also has the Seven Joys of Heaven theme (see number 39) and a variant of the list of virtues of the soul as in *HomM* 13 (*VercHom* 21, B3.5.13) through the *HOMILIARY OF ST PÈRE DE CHARTRES* item 90; see Szarmach (1986c pp 4–6) and Cross (1987a p 146), who shows that the theme is ultimately from *PS BASIL*, *ADMONITIO AD FILIUM SPIRITUALEM*; for *ÆLFRIC*'s translation of this passage see *ÆAdmon* 1 (B1.9.3, pp 38–40). Clm 5257 has the pair of "Thought, Word, Deed" triads discussed by Sims-Williams (1978).

*43. *Interrogatio de singulas quaestiones* (BN lat. 10616) [ANON. *Interrogatio de singulis quaest.*]: see Bischoff (1976 number 3); not in *RBMA*.

MSS—Refs none.

This anonymous dialogue between a *Discipulus* and *Magister* begins at fol 94 with selections from *ISIDORE*, *DE NATURA RERUM*, but continues at fols 98v–131 with biblical questions. The two-part MS also contains the *COMMEMORATIO GENESEOS* (number *7). Cross (1987a) notes that "insular writers favoured the question-and-answer form . . . and numbered lists," but declines to identify it as an Irish product "since no Hiberno-Latin scholar has considered it in detail" (p 80). However, McNally (1973 p 192, note 23) refers to the work as "an Irish academic dialogue," and his opinion has been followed by Ó Cróinín (1983 p 146).

Cross (1987a pp 11, 31, and 77–80) cites parallels from this dialogue for several passages in the *HOMILIARY OF ST PÈRE DE CHARTRES* item 30; see also Dolbeau (1988 pp 256–57).

Homily Collections

*44. *Catachesis celtica* [ANON. *Cat.celt.*]: *BCLL* 974; *KVS* AN Wil.

MSS—A-S *Vers* none.

Quots/Cits ? *HomS* 10 (*BlHom* 3, B3.2.10): see below.

Refs none.

Stancliffe (1982 p 25) describes the *Catachesis* as a compilation "put together from diverse sources, both Irish and Carolingian ones." Rittmueller (1983 pp 201–02) shows that at least one of the supposed Carolingian sources, *PASCHASIUS RADBERTUS*, was himself drawing on earlier Hiberno-Latin sources used also in the *Catachesis*. Grosjean (1936), and more recently Ó Laoghaire (1987) and McNamara (1989 pp 88–90), have detailed the Irish symptoms and Celtic Latinisms in many of the items in the collection. The MS also contains *Rec. III* of the *DIES DOMINICA* (number *4). For an outline of the contents not edited by Wilmar (Bibliography Part I), see Vian (1981/82 pp 353–56). A revision of McNally's typescript edition of the *Catachesis* is under consideration by Leonard Boyle.

The *Catachesis* has been cited for parallels for the portents and events at Christ's nativity in *HomS* 1 (*VercHom* 5, B3.2.1) and *HomU* 10 (*VercHom* 6, B3.4.10) by Willard (1934 pp 229–30) and in detail by Cross (1973; cf. number 18). As Cross later showed (1987a pp 20–21), many of these portents appear in the *HOMILIARY OF ST PÈRE DE CHARTRES* item 5.

Cross (1972 pp 95–96) also cites the *Catachesis* for a close parallel for the theme of the five likenesses of hell in *HomS* 4 (*VercHom* 9, B3.2.4), concluding that the Latin and Old English are "independent examples of the theme."

C. Wright (1984 pp 56–59, and forthcoming in *Cambridge Medieval Celtic Studies*) shows that the theme of “likenesses” of hell (and heaven) occurs in BISHOP PATRICK, DE TRIBUS HABITACULIS, and in several Irish vernacular sources, including *Apigitir Chrábaid* (cf. Ó Laoghaire 1987 p 157).

Cross (1985a p 233 and 1985b p 121) cites the work for an example of the enumeration of Christ’s ten appearances after the Resurrection in *Mart* (B19.bp). This theme, ultimately from AUGUSTINE, DE CONSENSU EVANGELISTARUM, occurs also in Munich, Bayerische Staatsbibliothek cdm 6235, the MS containing the PRAEFATIO SECUNDUM MARCUM (number 30) and another Hiberno-Latin commentary on Luke (Bischoff number 29).

Cross (1985b pp 112–13 note 31) cites the *Catachesis celtica* and the CATACHESIS CRACOVENSIS (number 45), along with several non-Irish sources, as parallels for the list of four manifestations of the Godhead in Christ in *Mart* (B19.p).

Cross (1987a pp 63–64, 66–67, and 90) shows that the HOMILIARY OF ST PÈRE DE CHARTRES items 26 and 27 for Palm Sunday used four pieces from the *Catachesis*, while item 29 “is a variant text” of a fifth piece. Cross concludes that the homiliary “drew on a variant manuscript of the sole extant witness of *Catechesis celtica* in Vat. Reg. lat 49 . . .” For details, see pp 28–29 for item 26; p 29 for item 27; and p 30 for item 29. Cross also cites the work for two themes “which appear to persist in insular texts” (p 82): the gifts of the Holy Spirit exemplified in the patriarchs, and the Seven Joys of Heaven (see number 39 for details).

Biggs (1986) cites the *Catachesis* as one of several Irish analogs for motifs in *ChristC* (A3.1), including Judgment occurring at midnight (p 6; cf. Biggs, forthcoming in *Traditio*, and numbers 1, 18, 20, 24, 25, 42, and 45) and the angels’ fear at Judgment (p 17). Biggs (*Traditio*) also cites the work for the insular theme of the fourfold division of souls (cf numbers 39 and 45) and for the interpretation of the biblical image of the “thief” as the devil.

C. Wright (1988a pp 133–36) cites the *Catachesis*, together with closely parallel comments from the LIBER QUAESTIONUM IN EVANGELIIS (number 21) as a possible source for several passages in *HomS* 10 (*BiHom* 3, B3.2.10); cf. numbers 18, 24–26, 31, and 50).

45. *Catachesis Cracoviensis* [ANON.Cat.Cracov.]: *RBMA* 9.9494,1; *CPL* 1122; *BCLL* 802; cf. *KVS* An je.

MSS ? Oxford, Bodleian Library Laud Misc. 129 (SC 1575); see below. *Lists—Refs* none.

The discussion of this collection by David (Bibliography Part I) is based on Cracow, Cathedral Library MS 140 (olim 43; *CLA* 11.1539). Raymond Étaix has since identified four more witnesses: Paris, Bibliothèque Nationale

lat. 13408 and 13768; Karlsruhe, Badische Landesbibliothek, Aug. CXCVI; and Orléans, Bibliothèque Municipale 341. Two more partial witnesses are Paris, Bibliothèque Nationale lat. 12021, and the Oxford MS. The Oxford MS (from the first quarter of the ninth century, Main region, written in Anglo-Saxon script; see Coxe 1858–85 fasc 2, col 129) contains part of one homily on the Sermon on the Mount (for another Hiberno-Latin sermon in this MS, see the LINZ HOMILY COLLECTION, number *46). According to Bischoff (1976 p 159, note 124), “although Irish elements can be traced in” the collection, “the language is, to a considerable degree, romanised. In my opinion it is Italian, after 800, not French.” See also Frede (*KVS* p 91) on one of the items of the collection: “von einem Iren, Mitte des 8.Jh.” An edition of the collection is in preparation by Thomas Amos of the Hill Monastic Microfilm Library.

Cross (1979b p 28, and note 100) notes a passage from the collection that expands the etymology of “Andreas” — “decorus et fortis in corpore et anima” — in a way that corresponds to a phrase in *Mart* (B19.hg).

For parallels for the list of four manifestations of the Godhead in Christ in *Mart* (B19.p), see the CATACHESIS CELTICA (number *44).

Bazire and Cross (1982 p 46) refer to an unpublished passage on the *minora crimina* and *octo principalia vitia* in connection with the distinction between major and minor sins and the purgatorial fire at Judgment in *HomS* 33 (B3.2.33) and *HomS* 44 (B3.2.44), *ÆCHom* II, 45 (B1.2.49), and *HomU* 26 (Nap 29, B.34.26).

Cross (1987a pp 29 and 67), who notes certain “Celtic Latinisms” in the collection, cites a passage from the MS (also found in the CATACHESIS CELTICA, number *44) which is “verbally close” to a passage in the HOMILIARY OF ST PÈRE DE CHARTRES item 26. See also C. Wright (1988a p 134 note 15).

Biggs (forthcoming in *Traditio*) cites homilies in the collection for eschatological motifs in *ChristC* (A3.1), including Judgment occurring at midnight (cf. Biggs 1986 p 6, and numbers 1, 18, 21, 24, 25, 39, 42, and *44) and the Insular theme of the four-fold division of souls at Judgment.

with Frederick M. Biggs

***46. Linz Homily Collection** [ANON.Hom.Linz].

MSS ? Oxford, Bodleian Library Laud Misc. 129 (SC 1575); see below. *Lists—Refs* none.

Linz, Bibliothek der Philosophisch-Theologischen Hochschule der Diözese A I/6, fols 71–101 (from the beginning of the ninth century, Bavaria, according to Étaix, citing Bischoff), contains a collection of sermons whose

contents have been analyzed by Plante (1976) and Étaix (1981). Of the thirteen items in this part of the MS, Étaix states that eight "paraissent être l'oeuvre d'un irlandais établi sur le continent" (p 129; for the incipits and explicits, see pp 129-30). Étaix edits one of these pieces, a sermon on Mt 7.24-27, from the Linz MS and three other witnesses, including the Oxford MS (from the first quarter of the ninth century, Main region, written in Anglo-Saxon script; see Coxe 1858-85, fasc 2, col 129), which also contains part of one sermon from the GATACHESIS CRACOVIENSIS (see preceding entry). Étaix suggests Irish authorship on the basis of parallels with PS JEROME, EXPOSITIO IN QUATUOR EVANGELIORUM (number 18), the VIENNA COMMENTARY ON LUKE (number 31), and the GATACHESIS CELTICA (number *44), in addition to the style of the sermon ("particulièrement rocailleux et heurté," p 111).

C. Wright (forthcoming in *Cambridge Medieval Celtic Studies*) cites a parallel from a Linz homily for the enumeration of three characteristics of the Caesarian tax in *HomS* 1 (*VercHom* 5, B3.2.1); cf. number 1.

C. Wright (in a forthcoming study) cites a simile applied to Mary's conception through the Holy Spirit in connection with *Mart* (B19.bm); for details see number 24.

47. Homilies in nomine Dei summi [ANON.Hom.nom.Dei.summi]: *BCLL* 803; *KVS* AN McNally.

MSS ? Vatican, Pal. lat. 220: see below.

Lists—*A-S Vers* none.

Quots/Cits *HomM* 14.2 (B3.5.14.2; ed Luiselli Fadda 169.72-171-83):

ANON.Hom.nom.Dei.summi 141.5-22.

Refs none.

McNally edited the seven sermons rubricated in *nomine Dei summi* from a larger collection of homilies in two Vatican MSS, Pal. lat. 212 and 220; the latter MS (from the first quarter of the tenth century, Middle Rhineland) is in Anglo-Saxon script. A third MS of the collection, unknown to McNally, is in East Berlin, Philipps 1716 (ninth century); see C. Wright (1987a p 135 and 1987b p 452, note 6), and Cross (1986a p 84).

C. Wright points out that this homily collection "transmits a core of texts used in some form" in Old English homilies in Oxford, Bodleian Library Junius 85/86 (C), London, BL Cotton Faustina A.ix (J), and Cambridge, Corpus Christi College 302 (K). These include the so-called THREE UTTERANCES SERMON, of which three versions exist in Old English, though none descends directly from the text in this collection (for details on the Three Utterances sermon, see under APOCRYPHA, MISCELLANEOUS). One of these Old English versions, *HomM* 5 (Willard, B3.5.5) conflates the Three Ut-

terances exemplum with an excerpt from PS AUGUSTINE, SERMO APP. 251 (see Cross 1982) which appears as the initial item in all three MSS of the Latin homily collection, although it is not one of the sermons McNally edited as Hiberno-Latin (see C. Wright 1987a pp 136-37 and 1987b p 453). Luiselli Fadda (1977 pp 2-3) pointed out that the same Old English homily contains a theme on the food of the soul that appears in the APOCRYPHA PRISCILLIANISTICA (see under APOCRYPHA), but the theme occurs in other contexts, including the homilies *In nomine Dei summi*. C. Wright (1987b) also shows that a passage contrasting the teachings of God and of the Devil was used in *HomM* 14.2 (B3.5.14.2), which was in turn adapted by the composite *HomS* 6 (Ass 14; B3.2.6; 167.102-168.112). Finally, one of the MSS, Pal. lat. 220, also contains Recension III of the Hiberno-Latin DIES DOMINICA (number *4) and an interpolated version of the APOCALYPSE OF THOMAS (see under APOCRYPHA). Wright concludes that "although the Latin collection in the Vatican and Berlin MSS was not itself a direct source for the Old English homilies in C, J, and K, it is an important witness to the kind of florilegium that must have been available to the Old English homilists" (p 453).

To the evidence cited by C. Wright may now be added Cross' statement that PS AUGUSTINE, SERMO 64 (*PL* 40.1347), a source for passages in the HOMILIARY OF ST PÈRE DE CHARTRES item 20, appears in Pal. lat. 220, fols 33ff, in a variant form "generally much closer in word" than Migne's text (Cross 1987a pp 245-47).

***48. Munich Homily Collection** [ANON.Hom.(Mun.6233)]: *RBMA* 9914-16.

MSS ? Munich, Bayerische Staatsbibliothek clm 6233: see below.

Lists—*Refs* none.

On the Munich MS (second quarter of the eighth century, South Bavarian, with corrections in an Anglo-Saxon hand; *CLA* 9.1252), which also contains a Hiberno-Latin commentary on Matthew (number 26), see Cross (1987b and 1987a p 10). On the homilies in the MSS see Cross (1987b, and 1987a pp 62-63 and 68-70); Cross states that the collection is "a compilation from diverse areas," including one item from the homiliary of Alanus of Farfa (1987b p 68). However, Cross also argues that "there are 'Irish symptoms' in some of the homilies" (p 10), notably a homily on the Holy Innocents (edited by Cross 1987b) and a homily for the Epiphany (see Cross 1987a pp 69-70). An edition of the homilies in clm 6233, together with the corresponding items in the HOMILIARY OF ST PÈRE DE CHARTRES, is in preparation by Cross and Denis Brearley.

Cross (1987a) cites the sermons in clm 6233 for parallels for passages

in several homilies in the HOMILIARY OF ST PÈRE DE CHARTRES, including item 1 on the Holy Innocents (see Cross 1987b, and 1987a pp 23 and 68, and cf. numbers 1, *20, 21, 24, and 50); item 13 on the gifts of the Magi (Cross 1987a pp 69 and 81–82, and cf. numbers 18 and 24); and item 14 on water and wine miracle at Cana and Baptism of Christ (Cross 1987a pp 24, 83–84). Several other sermons in this homiliary represent selections from homilies in clm 6233, including items 43, 45, 46, and 50 (see Cross 1987a pp 34–37), while item 44 has a phrase from the collection (Cross 1987a p 35).

***49. Vatican Homily Collection** [ANON.Hom.(Pal.lat.556)]: *KVS* PS-AU Pal.

MSS ? Vatican, Pal. lat. 556: see below.
Lists—Refs none.

A collection of eighteen homilies has been edited from the Vatican MS by S. Teresa (Bibliography Part I), who designates the collection “il florilegio pseudoagostiniano palatino.” The Vatican MS (from the beginning of the ninth century), which Bischoff (1977 p 112) assigns to “Deutsch-angelsächsisches Gebiet,” is written in Anglo-Saxon script. Among the items several have points of contact with the *CATACHESIS CELTICA* (number *44; see S. Teresa pp 196 and 204, and cf. Frede, *KVS* p 160).

Wack and Wright (forthcoming) cite a pair of triads in item 4 of the collection (ed. pp 219–20), which occur also in PAULINUS OF AQUILEIA, *LIBER EXHORTATIONIS*, as a source for an abbreviated version of the *THREE UTTERANCES* exemplum in Munich, Bayerische Staatsbibliothek clm 28135; this abbreviated Latin version is in turn the source for the Old English version of the exemplum in *HomM* 5 (Willard, B3.5.5; for details, see the entry on the *THREE UTTERANCES* SERMON under APOCRYPHA, MISCELLANEOUS).

Cross, in the preface to the forthcoming reprint of Bazire and Cross (1982), cites an image in item 17 of the collection (man lives in the world as if in another's house) as a parallel for a passage in *HomS* 31 (B3.2.31).

50. Leabhar Breac Homilies [ANON.Hom.LeabharBreac]: *BCLL* 565.

MSS—Refs none.

Leabhar Breac contains homilies in Irish with interspersed Latin passages, and some items in Latin believed to date back to the eleventh century; for a general study see MacDonncha (1976), and for an outline of the contents, see Tristram (1985 pp 143–45). The Irish portions have been attributed to Maol Iosa Ní Brolcháin (see MacDonncha, and the works by Muireann Ní Bhrolcháin cited by McNamara 1987b p 593 note 107); but for objec-

tions to this view, see Tristram (1985 pp 316–17). Rittmueller (1982, 1984, and 1986) examines in detail the homily “In Cena Domini” and its relationship to several Hiberno-Latin commentaries (numbers 1, 21, and 25). In addition to the partial editions by Atkinson and Hogan (Bibliography Part I), two homilies for the Circumcision and Transfiguration have been edited separately by MacDonncha (1983 and 1984). Latin fragments in the body-and-soul homily, omitted by Atkinson, are printed by Gaidoz (1889).

Brown's argument (GR 3391) for the influence on *Elene* (*El*, A2.6) of the (lost) Latin original of the *Leabhar Breac* homilies on the *Invention of the Holy Cross* is discounted by Gradon (GR 3563).

The body-and-soul homily has been cited by Willard (GR 6235, p 93) for an analog of the concept of the garment of the soul in one of the Old English versions of the *THREE UTTERANCES* SERMON, *HomS* 31 (Willard, B3.2.31; cf. the entry under APOCRYPHA, MISCELLANEOUS).

Menner (GR 4337 p 112) cites a homily (in Irish and Latin) on the Pater Noster as an example of the Pater Noster as a weapon against the devil in connection with the poetic *Solomon and Saturn* (*MSol*, A13).

Hill (GR 3481, p 385) cites an Irish homily, together with a closely parallel passage in an infancy gospel edited by James (1927 p 68), as an example of the motif of cosmic stasis at the birth of Christ in the Old English poem *Descent into Hell* (*Hell*, A3.26).

Cross and Hill (1982 pp 94–95) cite an Irish homily for a parallel for a sequence, ultimately from 4 Esr 5.23–27, listing the “best” plant, bird, water, and tree in *Solomon and Saturn* (*Sol I*, B5.1).

Cross (1986b pp 30–32; cf. Cross 1987a pp 38, 84–86) discusses the story of Michael fighting a dragon in Asia, which occurs in several Latin texts, including the HOMILIARY OF ST PÈRE DE CHARTRES item 55, which Cross also edits (1986b pp 33–35). Cross (1987a p 69) cites another Irish text from the *Leabhar Breac* on the number of Innocents in item 1 (cf. numbers 1, *20, 21, 24, and *48).

C. Wright (1988a pp 130 note 3; 131 note 4; 132 note 8; and 135 note 21) cites the Latin homily on the Temptation for parallels for brief passages in *HomS* 10 (*BlHom* 3, B3.2.10; cf. numbers 18, 21, 24–26, 31, and *44).

Charles D. Wright

HOMILIARIES AND HOMILIES

[Mary Clayton will provide an introduction to the topic, and separate entries on the Latin collections will follow. See, however, HIBERNO-LATIN . . .